THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven" (D. & C. 1: 31, 32).

No. 39, Vol. LXXXIV. Thursday, September 28, 1922. Price One Penny.

WHENCE COME THE ILLS OF MEN AND NATIONS?

ELDER JAMES E. TALMAGE.

IT is a common Christian belief that the Divine purposes with respect to mankind are beneficent. The firm foundation for this conception is expressed in the Lord's most excellent word to Moses: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Pearl of Great Price p. 7).

Nevertheless, evil abounds in the world; and suffering, in its varied phases, appears to be the unescapable experience of mortals—suffering that is no less real because mercifully interspersed with respite.

Sin entered into the world, and death by sin (see Romans 5: 12); hence there was a period of human history when sin was unknown and death impossible. Such a beatific condition was exemplified in Eden before the Fall. Transgression of Divine law brought the curse, under which the earth itself, and specifically the race of embodied spirits, have since endured.

A broad generalization, therefore, classes all the ills to which we say flesh is heir as the results of broken law, in fact, the effects of sin.

That pain, illness, adversity, bereavement, and every other afflicting experience may be sanctified to eventual good, by developing the otherwise weak or dormant capabilities of the soul, nowise beclouds the fact that the afflictions themselves are present banes, and that these are the result of transgression. But in many afflictions, the culpability of the sufferer is not plainly apparent; and the relation of sin to suffering in such cases appears to be that of a general cause producing an individual effect.

Our Lord the Christ suffered as hath no other man, for he endured the pains of all men: "Which suffering," he has since declared, "caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit" (D. & C. 18: 11 and 19: 18). The Lord's agony of soul was the direct result of sin; but not his sin.

That the relation of physical cause to effect exists in every instance of disease or other affliction is undeniable; but that man's finite mind is competent to fix the blame, and to justly aver that this particular ill is the punitive result of that specific offense, is in many cases obviously impossible. The Book of Job is an inspired refutation of any such false assumption, and stands as a warning against one man's pronouncement of another's alleged guilt on the evidence of the latter's affliction.

Jesus of Nazareth gave to his disciples a pointed lesson on the subject. He and they came to a man who had been born blind. "And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9: 2, 3). The Master's exposition of the case implies no denial of a specific physical cause for the man's blindness; though it exonorates him and his parents from sinful culpability in the matter.

Satan is the prime instigator to sin, and through him sin was brought into the world. His diabolical activities are, and from the beginning have been, directed to deceive mankind and to lead them captive to his will, by false inducements and lying promises. Individuals and nations have come under the arch-fiend's sinister control, and thus, led by the author of sin, they transgress and inevitably must suffer. Envy, strife, and all the rest of the frightful results of selfishness, spring from seed of the devil's sowing.

The primary cause of evil—that dread malady under which the earth groans—being thus definitely fixed, we may hopefully and intelligently seek the remedy. Since sin is the cause, the elimination of sin alone can bring about a cessation of the effect. Inasmuch as the law of God has been broken, reparation must be made; and this is possible only through obedience. Individual relief can be achieved through individual compliance with the divinely prescribed laws and ordinances of the Gospel; and, as communities consist of individuals, the salvation of the community can be effected only through the probity of its citizens.

The word of the Lord God of heaven and earth has gone forth in this age, commanding all men to repent and to obey his law, which is the law of righteousness upon which the liberty of true blessedness is predicated.

"Hearken and hear, O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for

he calleth upon all men, and he commandeth all men everywhere to repent. For, behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh" (D. & C. 133: 16, 17).

THE MAKING OF LEADERS.*

Elder John A. Widtsoe.

I am very glad, my brethren and sisters, to be allowed to look into the faces of so many M. I. A. leaders.

Every organization must have officers, leaders; in fact, an organization implies leaders; and since civilization is built upon organization, the condition of the existence of a successful civilization is proper leadership.

The question was asked, How big can we make our Mutual Improvement work? The answer came readily, without hesitation, We can make it just as big as our leaders; no bigger; it will not be smaller. It is an old adage that every institution is the lengthened shadow of a man. We might more properly say that every institution is the lengthened shadow of its leaders. Leadership is indispensable in successful M. I. A. work.

Edward W. Bok, in his remarkable autobiography, recently published, tells the story of his gradual winning of leadership; and of his surprise to find as he climbed higher and higher that there were fewer and fewer leaders. When he finally reached the top, pinnacle of his life's work, he found that the top was fairly shrieking for leaders—there were so few of them.

The question before us is whether we can make of ourselves leaders of the type required by the Mutual Improvement work. We often say that a man has been called to a position as ward president or stake superintendent, or some other position, and that the mantle of leadership has fallen upon him. The mantle of leadership may fall upon a man, but it never makes a leader. Leadership is never put on a man from without; leadership always comes from within. A man must exercise all his powers to attain leadership, then from within that thing we call leadership develops and grows and becomes part and parcel of the man himself. So, leadership comes through self-effort, and not as a gift, except as God may help us achieve leadership. Nearly all persons who will properly seek after leadership may attain a sufficient degree of it, to do well their required work.

The few moments I have at my disposal I will use in calling

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*Address delivered at the M. I. A. Conference, Salt Lake City, June 9th, 1922.

your attention to five major and to five minor qualities of a leader. I will be very brief, because we are all anxious to hear from President Heber J. Grant.

1. The leader has faith in his work.

The leader, first of all—as a major quality—must have full faith in the cause that he represents; if he is an M. I. A. worker, faith in the Church, faith in the M. I. A. work, faith in his superiors, faith in his fellow-men, faith in himself, faith that the work with which he has been entrusted may be done—may be "put over." Unless a leader has such faith, his battle is lost, and there is no hope for him. He must have the kind of faith that made it possible for Brigham Young to cast his lot and the lot of his people with this barren wilderness by the shore of an alkali lake; the kind of faith that made the walls of Jericho fall, the kind of faith that made of the slow-tongued Moses the mighty law-giver and a marvelous leader, and of the stammering-tongued Enoch the greatest of the patriarchs, after Adam; the kind of faith that knows that of every young boy or girl may be made a splendid man or woman. Such is the faith that we need if we are to succeed in becoming M. I. A. leaders.

2. The leader must love his work.

Faith alone is insufficient; it must be qualified with love. There is a definite relationship between faith and love; but there is also a subtle distinction. The man who has faith, and adds to that faith a love for the work, for the cause, for his superiors, for his fellow-workers, finds ecstasy in the labor. Such a man has won the second great quality of leadership, for love begets love, as the electrified coil of wire induces a current in the nearby coil.

3. The leader must understand his work.

Faith and love must be fed, and the best way to feed them is to acquire full knowledge concerning the work in hand. Therefore, the leader must understand his work. The M. I. A. leader, for example, must possess the *Handbook*, and he must know what is published from time to time concerning his work. He must know the structure, principles, ideals and practices of the M. I. A. While his love will beget love in those with whom he associates, so will his knowledge, as he acquires it, make his fellow-workers stronger than they would be without such knowledge. The man who knows directs the world.

4. The leader must be industrious and persistent. Neither faith, nor love, nor knowledge comes permanently except from labor. Industry is an indispensable quality of leadership. I need not emphasize that principle here, for it is so self-evident; but the man who will not pay the price in hard work cannot achieve leadership. History is the story of how greatness and leadership have been achieved by hard effort and persistent labor. I call your attention to the record of the beloved and respected head of our Church, for industry and persistence, which has made it

possible for him to overcome great difficulties, and by which God has qualified him to become the leader of His chosen people. Every great leader knows how to work, is willing to work industriously and persistently, and never knows defeat.

5. The leader is prayerful.

Every true leader knows his limitations. No leader is so foolish as to believe that he knows everything. No leader believes that, unaided, he can accomplish any great work placed upon him. The great leader says, I know my limitations, but I also know that about me lies the unbounded world controlled by God, in which lie forces of all manner and description; and if somehow I can establish connection with these forces by obeying the laws of God, by keeping close to the Master of the universe, I can draw out of the things about me the help that I need. Thus the leader becomes stronger than a mere man. Therefore, every great leader has been prayerful. Marshal Foch on his knees at his daily prayers, is but an illustration of the manner in which leaders seek for help.

The man who acquires these qualities of leadership, faith in the work, love for the work, an understanding of the work, labor in behalf of it, and prayer to God, will through the aid of the Spirit of God find all his efforts vitalized and made alive. He must seek in all things the help of God's Holy Spirit. In the making of leaders, no satisfactory substitute has been found for the kind, helpful presence of the Holy Spirit of God.

From these five major qualities of a leader, let me draw five minor ones, simply as a matter of helping the memory.

1a. The leader is an optimist. The man who has faith of necessity becomes an optimist. The leader sees possibilities; never impossibilities. He sees light; he does not dwell on the shadows. He sees good in his fellow-men; he seldom sees that which is evil. He trusts, and does not allow himself to distrust. An uplifting optimism, coming out of faith, is one of the great personal qualities of the great leader.

2a. The leader is generous and self-effacing.

Out of the quality of love comes the second minor quality of generosity and self-effacement. He gives more than he receives. You remember the code of the old vikings. The viking chief rode the seas, and when the victory had been won, divided all the booty among his men; but not a thing did he take for himself. The M. I. A. officer who thinks of himself in the limelight; who does not share the small public honors with his neighbors and fellow-workers, is not a true leader. A leader need not always stand before the multitude; he may efface himself at times and let someone else have the honor of the momentary applause. If he can do this he becomes strong in his position of leadership. What is there in it for me? is never asked by true leaders.

3a. The leader is self-reliant.

This quality is drawn of knowledge. Though he depends on God, the leader believes that since he has been called to the office, if he does his duty well, he will be able to accomplish the work assigned. He is not afraid. He stands self-reliantly before his task and before his fellow-men.

4a. The leader plans his work ahead.

This quality is intimately associated with the quality of work. That is ordinarily called organization. Every good Mutual Improvement worker, who desires to achieve leadership, organizes his work, and disdains to go to his work unprepared. He dreams of his work by night, and he thinks of it by day, and he throws it into such and organized form that he knows where he is going all the time. Every smooth-working machine—this conference, for instance—has been made smooth-working because some one has planned ahead. This is a test of leadership.

5a. The leader is a good follower.

Drawn out of prayer, out of communion with God and the Spirit of God, is the personal quality of being a good follower. The truly great man is quite as willing to follow as he is to lead; just as willing to be directed as to direct; just as willing to be conducted as to conduct; just as willing to do the toil of the day as to tell someone else to do that toil. Somewhere, for every man, there is superior authority. The main thing is "to carry the message to Garcia."

Such are some of the qualities that make leaders of men.

This marvelous organization known as the Church of Jesus Christ of Latter-day Saints has a world message—one of leadership for the world. It is so organized that nearly every man and woman in the Church must act as leaders in some capacity. I believe that God has so provided that every man and woman of us, by observing a few simple rules, may attain to the power of leadership. God will add to our own efforts and we shall stand as leaders before our brethren and sisters, and be able to accomplish the work that is required at our hands. May God bless us, and make of us all great leaders! I ask in the name of Jesus Christ. Amen.

LIFE'S CHOICES.

THE course of life is a series of electives. What we are now, what we do now, is determined largely by a decision to go to the right or to the left years ago.

A young person who takes life seriously feels that the choice of a vocation makes a big difference, and it does. But it does not follow that the first choice offers the final hope of success. A great many choose and change and are successful. Life that gives us a range of choices also gives us repeated changes. He

who has chosen wrong and gone wrong may choose again and go right.

Yet every determination of the past leaves in some degree its indelible impress on our present. The man who repeatedly has been kind and generous has established a habit not likely to be shattered; the man whose thoughts and acts were consistently evil is liable to continue as he always has chosen to do and to be.

As we review our own careers we think we see what fools we were now and then, and we would give anything if we could travel back over the years to that spot where once we halted and considered at the divergence of the ways. Wise after the event, we recognize now, and too late, the irredeemable folly. Very often that folly is one of mismating. An infatuation led to the impulsive error, which has made the time since then a period of penance and repentance.

A man sits in his prison cell and wonders how he came there. It is not the man he is now who put him behind the bars; it is a man he abhors and repudiates, one who long ago betrayed and undid him, when the evil side of our common human nature rose up suddenly and overcame the good. It took two minutes to do the wrong thing; it has taken ten years for the expiation. Why? He asks the riddle of his own universe and has no answer. All he knows is he made a mistake. He cannot retrace the false step. But he need not take the same step again. He can go the other way after this, and a right kind of penal system will fortify him in the purpose of so doing.

The quietest of lives cannot wholly escape decisions whereon a great deal depends. A human being goes neither right nor wrong alone; he inspires or disheartens others whom he may never know; he lifts up or he drags down when he is unaware. No biographer can tell, in the case of a great, good man, the most valuable result of such a life in the lives remote or near that he has quickened to be better than they were; as none can estimate, for a bad man, the subtle poison that he left behind to creep in the veins of those that shall come after him. When a man decides what sort of life he is to lead, posterity is concerned, and the world is better or worse for the choice he makes.—*Philadelphia Public Ledger.*

THE CHRISTIAN'S BUSINESS.

To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is angels' work below.

The captive to release,
To God the lost to bring,
To teach the way of life and peace,
It is a Christlike thing.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, SEPTEMBER 21, 1922.

EDITORIAL:

AT MY POST.

AFTER a sojourn of nearly fourteen weeks in a London nursing home, recovering from an operation which I feel was the means used by Providence to prolong my life, I find myself, to my great joy, back again at my post of duty—not entirely recovered, but sufficiently so to give promise of an early and complete restoration.

It was Tuesday, June 13th, two days after the London Annual Conference, which I attended, that I entered the "Home," expecting to leave it in about four weeks. I remained there until Saturday, the 16th inst., when, with my faithful wife, who was with me all through my protracted illness, I accepted an invitation from our dear friends, President and Mrs. Ralph J. Pugh, of the Hammersmith Branch, to spend a few days with them at their hospitable London home, before returning to Liverpool.

Brother and Sister Pugh have been kindness itself during the whole period of my illness. The same is true of President Herbert Savage and his wife, and, so far as opportunity permitted, of all the elders and saints of the London conference. It will not be said to these faithful souls on the Day of Judgment: "I was sick and in prison and ye visited me not." They were unremitting in their comforting ministrations.

And in what terms can I express my appreciation of dear Brother Morton, who accompanied me to the London conference last June, and gave me his heartfelt blessing just before we parted, he returning to Liverpool, I remaining in the metropolis? He has been to me a brother and a friend, as have Elder Pingree, Elder Curtis, and Elder Goddard, of the mission office force. The Lord bless them for their fidelity in carrying out the official directions I was able to give during my absence, and for discharging so zealously and intelligently the duties devolving upon them. And bless all the Elders and the Saints of the European Mission and elsewhere, for their repeated fastings and prayers in my behalf—prayers that have been heard and answered; I bear witness to it in the name of Jesus Christ. How else could I have endured the mental anguish that I suffered during the long weeks of weary waiting, now happily ended?

After the return of a portion of my strength, I kept in close touch with affairs pertaining to the government of the mission, and with my wife as amanuensis, managed to carry on quite a correspondence, not only with the brethren left in charge at Liverpool, but with the heads of the Church and others. Moreover, I was enabled, by the blessing of the Lord, to continue my editorial contributions to the *Star*. While lying on my back, physically helpless, I found to my satisfaction and delight that I could still think clearly, compose readily, and indulge in my favorite occupation—that of writing in defense of the Truth. While thus situated, I wrote and sent a dozen articles or more to the *Star*, and most of them have since appeared in print.

How much of this kind of work I shall be equal to in the immediate future I cannot tell. I am not yet entirely well, and the generous solicitude of the brethren at the head of the Church, who desire that nothing shall stand in the way of my speedy convalescence, has expressed itself in a proposition to relieve me of the care and burden of presidency in this land, so that my health may improve more rapidly. I have accepted gratefully my honorable release, but shall remain here until my condition is such that I can travel homeward in perfect safety. This also is the desire of the First Presidency.

A cable message from President Grant informs me that my successor in the European Mission will be Elder David O. McKay, of the Council of the Twelve. The date of his arrival at this port will be duly announced.

ORSON F. WHITNEY.

THE BOON OF SYMPATHY.

WHO ever did a real kindness for another without feeling a warm glow of satisfaction creep into some shady corner of the heart, and fill it with sweetness and peace? It is like the tying of a knot of violets and mignonette into the button-hole, just where their perfume may rise deliciously to our senses all day.

And what a pleasure it will be, when the present trouble is over, to remember that even in the darkest days, we found time and inclination to give to other persons some portion of that tenderness, or practical helpfulness, which was the overflow of that generous spirit which finally bore us through it all to a happy and peaceful ending! "Rejoice with them that do rejoice, and and weep with them that weep."

IN the common concerns of life we cannot live a day without faith; you can't sell nor buy, you can't plan a journey, nor send a child on an errand without faith. Without faith friendship would be impossible, and what we now call society could not exist.

THE MOUNTAIN AND THE VALLEY.

W. A. M.

A SHORT time ago I spent a week-end in Sheffield. I arose early Sunday morning and went for a walk with two of my friends. The sun shone brightly, the sky was clear, the air balmy and filled with the fragrance of flowers which grew in profusion in the gardens; the wheels of industry were stopped, the toilers were resting from their labors, and peace reigned everywhere.

While climbing a hill, I stopped, turned round and looked down at the city. "What a fine view there is from here," I remarked.

"Yes," said one of my companions, "and the higher you climb the better the view."

I found it so. Standing on the top of the hill we were able to see almost over the entire city, which those in the valley could not do.

For days the words of my friend rang in my ears—"the higher you climb the better the view," and several incidents came to my mind which confirmed the truth of his saying. I thought of Moses standing on Mount Sinai, talking with God face to face, while the children of Israel, whom he had left in the valley, were bowing down before a golden calf and worshiping it.

I thought of the brother of Jared as he stood upon the mount gazing in rapture on the face of the Son of God, and hearing from his divine lips the declaration: "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. . . . Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear to thee to be in the spirit will I appear unto my people in the flesh." While the brother of Jared was receiving these wonderful manifestations on the mount his people, in the valley, were waiting for their leader to bring them light.

I thought of Nephi, the son of Lehi, standing on the top of "an exceeding high mountain," conversing with messengers from the Divine Presence, and beholding in vision the coming of the Messiah to redeem the world, and other great and marvelous things, while his wicked and rebellious brothers, Laman and Lemuel, sat in the valley, utterly ignorant of what was taking place on the distant mountain.

I thought of Peter, James and John, with the Saviour on the Mount of Transfiguration, receiving from Moses and Elias the keys of the Holy Priesthood, and hearing the voice of the Father declare concerning Christ: "This is my beloved Son: hear him."

Then I thought of the people in the valley, disputing among themselves concerning Jesus of Nazareth, some saying he was John the Baptist, other that was he Elias, and others, "Jeremias, or one of the prophets."

Now, what lesson can we learn from all these things? This: That it makes all the difference in the world where a person stands, whether it be on the mountain top or in the valley; that the man on the hill can see farther than the man in the dale; that the general knows more than the private, the prophet more than the people.

A number of years ago I attended a meeting at which a man was excommunicated from the Church for insubordination. He thought he knew more than his file leaders. One evening, some weeks later, I called on him, and during the course of a lengthy conversation he told me that one morning, when he was on a mission in Germany, as he was about to go out tracting, his conference president said to him: "I want you to tract in ——— to-day," naming a certain section of the city. Continuing, the man said: "I took my tracts and left. On the way to my field of labor I seemed to hear a voice saying to me: "Do not go to ———; go to such and such a place." I went there. When I reported to the president what I had done he was displeased and told me to follow his instructions in the future. That nettled me, and turning to him I said sharply: "I will do what the Lord tells me to do, irrespective of what you say."

That day marked, I believe, the beginning of the man's apostasy. For years he lived a very unhappy life, and then, through sincere repentance, he was restored to membership in the Church. May his sad experience serve as a warning to others.

MINUTES OF THE SCOTTISH CONFERENCE.

The Scottish semi-annual conference was held Sunday, the 17th inst., at 30 Abbotsford Place, Glasgow. Elder William A. Morton and Sister Annie H. Morton were in attendance from Liverpool, also President John B. Cummock, all the traveling elders in the Scottish conference, Elders Gomer O. Thomas and Claude P. Heiner, of the London conference; Elder Claude W. Hinckley, of the Irish conference; and Elder Albert Eccles, who was in Glasgow, visiting relatives. There was also a large attendance of saints and investigators.

The conference commenced by the congregation singing "When the rosy light of morning." Invocation by Elder John W. Simmons. "Again we meet around the board" was sung reverently and the Sacrament was administered. An interesting program of songs, essays, concert recitations, etc., was rendered by the Sunday-school children, after which Elder Morton gave a

practical demonstration of how a class exercise should be conducted. Children, youths, and adults were equally interested in the lesson, which made an indellible impression on all present.

"High on the mountain top" was the opening song of the afternoon session, and Brother William Foote offered the invocation. President Cummock presented the general, mission, and conference authorities, and they were unanimously sustained. Brother Archie McNair read an essay on the writings of the Apostle Paul; Brother Robert McQueen told of the splendid work that is being done by the Glasgow M. I. A. in its study of the Book of Mormon; Elder Osmond O. Jorgensen gave an encouraging report of the work in Aberdeen; Elder Richard Williams bore his testimony and told of blessings he had received in answer to prayer; Elder Clyde Romney related interesting missionary experiences; Elder Claude P. Heiner gave a report of missionary work in London; Elder John C. Bell told of his life in Scotland forty years ago, of his emigrating to Utah, and of blessings which the Gospel had brought to him. Elder John E. Ingles reported that good results had followed the outrage perpetrated on him and his companion, Elder Finlayson, by Edinburgh University students some time ago. It had led many people to investigate "Mormonism" and some to embrace it.

Elder William A. Morton occupied the remainder of the time. He took for his subject "The Master and the servant"—Jesus Christ and Joseph Smith, and showed the great similarity in their lives. The reason, he said, why Christ was despised and rejected was because the people of his day did not know him. It was the same with Joseph Smith. Those who knew Christ best loved him most, and the same can be said of the latter-day Prophet. Christ had nothing with which to conquer the world save the principles of eternal truth. These were the only weapons that Joseph Smith and his followers had with which to meet an opposing world. By these they have been able to confound all who have risen against them. For these glorious principles Jesus Christ died on Calvary; for the same principles Joseph Smith suffered martyrdom at Carthage.

After singing "Zion prospers, all is well," the benediction was pronounced by Branch President John Hunter.

At the evening session the large hall was crowded with saints and non-members, among the latter a goodly number who are interested in the great, latter-day work. "The Spirit of God like a fire is burning" was sung by the assembly and prayer was offered by Elder Frank W. McGhie.

Elder Eccles gave a brief but interesting account of his labors in the Northwestern States mission; Elder Hinckley reported conditions in Ireland; Elder Gomer O. Thomas gave an account of remarkable manifestations of the power of God in the Welsh conference and bore an impressive testimony; Elder John W.

Simmons said his missionary experience had taught him to appreciate more highly than before the Gospel restored through the Prophet Joseph Smith. Elder Richard O. Pearce told of the joy he had found in the ministry. He had now been appointed to labor in Aberdeen. He would do his duty and leave the result with the Lord.

The hymn "An angel from on high" was sung, after which Elder Morton took the stand and for an hour held the attention of the congregation while he discoursed on "The divine authenticity of the Book of Mormon." The best evidence that the book is a divinely-inspired record is its internal evidence; it speaks for itself. The speaker quoted numerous Bible prophecies and showed that they had all been fulfilled in the coming forth of the Book of Mormon. He concluded his address by an earnest appeal to strangers and investigators to study carefully and prayerfully the doctrines of the Church, and assured them that if they would do so they would find, as he had done, that they are of God and not of men.

After singing "Now let us rejoice in the day of salvation," one of the best-attended and most successful conferences ever held in Glasgow was brought to a close by Elder David N. Low pronouncing the benediction.

Monday morning Elder Morton met with the traveling elders, and after listening to their reports, gave them encouragement and valuable instruction.

FRANK W. MCGHIE, Clerk.

FROM THE MISSION FIELD.

Transfers.—Elder Harluf Anderson, of the London conference, and Elder Rulon R. Free, of the Liverpool conference, have been transferred to the Western States mission.

Sunday-school Outing.—Saturday, the 9th inst., the Hull branch Sunday-school went to Beverley Westwoods, on their annual outing. A large number of saints and friends made the trip, as well as Elders Marvin L. Neilson, David D. Lamph, Gordon W. Mathis and K. Marsel Widtsoe. A program fitting for the occasion, in which all took part, was carried out. Much credit is due the superintendency for the success with which the outing was crowned.

Sunday-school Organized at Gravesend.—On Sunday, the 3rd instant, a branch conference was held at Gravesend, London conference, at which time a Sunday-school was organized there, with Brother Ambrose R. Winch as superintendent. There were present from London, President Herbert Savage, Sister Rebecca J. Savage, and Elder Frank Armstrong, each of whom

addressed the meeting. The attendance was good, and a splendid spirit pervaded the conference.

Priesthood Meetings.—On Thursday, the 7th inst., a meeting of elders of the London conference was held at "Deseret," South Tottenham. President Herbert Savage presided. All the missionaries laboring in the conference were in attendance and each gave an encouraging report. The counsel given by President Savage was well received. He exhorted the brethren to be careful in their financial matters, to live exemplary lives, and to teach the saints to do likewise.

Baptisms.—On Saturday, the 16th inst., an open-air baptismal service was held at Adlington, Liverpool conference, when two candidates were baptized by Elder George T. Patrick. They were confirmed by President Harold H. Bennett and Elder Thomas G. Finch.

Sunday, the 17th, inst., a baptismal service was held at the headquarters of the European mission, 295 Edge Lane, Liverpool. Five adult converts to the faith were baptized by Elder Elbert R. Curtis and confirmed by Elders J. Fred Pingree, David W. Goddard, Q. David Hansen, Joseph R. Boothe, and Elbert R. Curtis.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, on the 24th inst., per s.s. *Victorian*, and were appointed as follows: To the Netherlands mission—Walter R. White, Jacob Denos, Johan J. DeBry, LeVere J. Moffat, and Robert J. Cameron, all of Salt Lake City. To the Swiss and German mission—Norwood Crawford, Logan, Utah; Ernest Blaser, Montpelier, Idaho. To the British mission—Robert G. Gibbons, Logan, Utah, appointed to labor in the Bristol conference; Hiram Sutcliffe, St. Joseph, Arizona, the Hull conference; John B. Fowers, Sharon, Utah, the Newcastle conference.

Farewell Testimonial.—On Thursday, the 7th inst., the saints of the Glasgow branch, with a large number of friends, assembled at 30 Abbotsford Place, Glasgow, where a farewell testimonial was tendered Brother Donald McDonald and Sister Angus Carmichael and family, prior to their leaving their native land, Brother McDonald going to Salt Lake City, and Sister Carmichael and her family to Toronto, Canada. The well-arranged program was greatly enjoyed by all who attended. Brother Edward Blake spoke in praise of the faithful labors of Brother McDonald, and in behalf of the branch presented him with a handsome pocketbook. Sister Carmichael's faithfulness was highly commended by Brother William Foote, who presented her with a beautiful handbag, a gift from the saints of the branch.

Farewell Social.—On Friday evening, September 8th, 1922, a farewell social was held in the Grimsby branch, in honor of Sister Ellen Atterton and her daughter Ivy, who sailed for Raymond, Alberta, Canada, on September 15th. For the past few years Sister Ellen Atterton acted as president of the Grimsby Branch Relief Society. She was a faithful and untiring worker. Her daughter has also been very active in branch activities. A hall full of friends and saints listened very attentively to a splendid program. A short talk was delivered by President George Osmond Hyde. Brother James R. Skipworth, in behalf of the branch and traveling elders, presented each of the departing sisters with a token of remembrance. Those present took part in a number of games, which contributed largely to the success of the evening. All of the traveling elders in the Hull conference were in attendance.

Relief Society Conference.—A well-attended and successful Relief Society conference of the Sheffield branch was held Sunday evening, the 10th inst. Branch President Oliver Shaw presided. Sister Laura E. Stagg, president of the society, told of the interest that is taken by the members, of the great amount of work that they have done, and of the happiness that is found in this branch of the Lord's work. Sister Lucy Smith, first counselor, spoke of the responsibility which the Lord has placed upon his saints of helping those in need. She referred to the life of the Savior, a life of service, after which, she said, the Relief Societies were patterned. Sister Sarah Shaw, secretary of the society, gave a report, which showed an increase in membership, in attendance at meetings, work undertaken, and cash on hand. President J. W. Ernest Tomlinson and Elder Leigh W. Clark spoke of the accomplishments of the Relief Societies, and told of things which this great organization has done for women. Violin and vocal solos were rendered by Elder Clark and Sister Hilda Shaw, respectively.

Branch Conferences.—The Norwich branch held its annual conference on Sunday, the 10th inst., at 13a St. Benedicts Street, Norwich. President William H. Wilson, Elders Jesse Peterson, Russell H. Blood, and C. Douglas Barnes were in attendance. At the Sunday-school service, held at 2:30 p.m., an interesting and instructive program was rendered. A chorus of children sang "I'll serve the Lord while I am young;" members of the second-intermediate class treated the life of Nephi, and President Wilson, Elders Barnes and Blood and Brother Frederick Tuttle told of valuable lessons that could be drawn from the lives of the prophets. The story of David and Goliath was interestingly told by Brother Herbert Brown. At the evening meeting the general,

mission, conference and local authorities were unanimously sustained, and Gospel discourses were delivered by Brother James Hook, Elder Blood and President Wilson.

Sunday, September 10th, 1922, the semi-annual conference of the Grimsby branch, Hull conference, was held. President George Osmond Hyde, presided and Presiding Elder Melvin T. King conducted the two sessions. There were also in attendance Elders Donald E. Rose, Gordon W. Mathis and K. Marsel Widtsoe. At the first session Elders Rose and Mathis spoke on the restoration of the Gospel and the second coming of the Savior, respectively. At the evening meeting Elders Hyde and King spoke on the divine authenticity of the Book of Mormon. At both sessions the house was well filled. Many of those present were friends and investigators. The speakers were given respectful attention. The conference was a success in every respect.

The Watford branch of the London conference held a successful conference on Sunday, the 27th ult. President Herbert Savage and Elder Frank Armstrong were in attendance, also a goodly number of saints and investigators. An important feature of the conference was the organizing of a Relief Society and Mutual Improvement Association. Elder Armstrong gave an interesting talk on the organization of the Church; President William J. Jolliffe, of the St. Albans branch, spoke on the honoring of parents, and President Savage spoke impressively on prayer, the law of tithing, and other Gospel principles.

DIED.

TURNBULL.—August 27th, 1922, at Gateshead, Sister Margaret Shiel Turnbull, of the Gateshead branch, Newcastle conference. Deceased was born December 10th, 1885, and was baptized into the Church of Jesus Christ of Latter-day Saints July 31st, 1920. President James T. Palmer had charge of the services, which were held at the home. Sister Turnbull was a faithful member of the Church. Her loss is keenly felt by the members of the Gateshead branch.

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EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.